1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

ulterior plans of conquest of the Maharaja, our feudatory. Whilst the name of Wazir is now comm[illegible] or a "minister," we find the names of the subordinate offices of Trangpá, Yarfá, Zeytú, Gopá, etc., etc., which point to the reminiscences of Tibetan Government and a reference to the "Official Designations" in Part II. of my "Dardistan" will direct speculation on other matters connected with the subject.

I need scarcely add that under a Government, like that of Chitrál, which used to derive a large portion of its revenue from kidnapping, the position of the official slave-dealer (Diwánbigi)* was a high one. Shortly before I visited Gilgit, a man used to sell for a good hunting dog (of which animal the Dards are very fond), two men for a pony and three men for a large piece of pattú (a kind of woollen stuff). Women and weak men received the preference, it being difficult for them to escape once they have reached their destination. Practically, all the hillmen are republicans. The name for servant is identical with that of "companion;" it is only the prisoner of another tribe who is a "slave." The progress of Kashmir will certainly have the effect of stopping, at any rate nominally, the trade in *male* slaves, but it will reduce all subjects to the same dead level of slavery and extinguish that spirit of freedom, and with it many of the traditions, that have preserved the Dard races from the degeneracy which has been the fate of the Aryans who reached Kashmir and India. The indigenous Government is one whose occasional tyranny is often relieved

[illegible] which the Dard Legends and Songs show that the Dards are a superior people to the Dogras, who wish to take their country in defiance of treaty obligations,† and I, for one, would almost prefer the continuance of present anarchy which may end in a national solution or in a *direct alliance* with the British, to the *épicier* policy of Kashmir which, without shedding blood,‡ has drained the

* This designation is really that of the Minister of Finances.

† This was written in 1866.

‡ I refer only to the present rule of Kashmir itself and not to the massacres by Kashmir troops in Dardistan, of which details are given elsewhere.

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resources of that Paradise on earth and killed the intellectual and moral life of its people. The administration of justice and the collection of the taxes in Dardistan are carried on, the former with some show of respect for religious injunctions, the latter with sole regard to whatever the tax-gatherer can immediately lay his hand upon.

I. HABITATIONS.

Most of the villages, whose names I have given elsewhere, are situate on the main line of roads which, as everywhere in Himalayan countries, generally coincides with the course of rivers. The villages are sometimes scattered, but as a rule, the houses are closely packed together. Stones are heaped up and closely cemented, and the upper story, which often is only a space shielded by a cloth or by grass-bundles on a few poles, is generally reached by a staircase from the outside.* Most villages are protected by one or more wooden forts, which—with the exception of the Gilgit fort — are rude blockhouses, garnished with rows of beams, behind which it is easy to fight as long as the place is not set on fire. Most villages also contain an open space, generally near a fountain, where the villagers meet in the evening and young people make love to each other.† Sometimes the houses contain a subterranean apartment which is used as a cellar or stable—at other times, the stable forms the lower part of the house and the family live on the roof under a kind of grass-tent. In Ládak, a little earth heaped up before the door and impressed with a large wooden seal, was sufficient, some years ago, to protect a house in the absence of its owner. In Dardistan bolts, etc., show the prevailing insecurity. I have seen houses which had a courtyard, round which the rooms were built, but generally all buildings in

* *Vide* my comparison between Dardu buildings, etc., and certain excavations which I made at Takht-i-Bahi in Yusufzai in 1870.

† Seduction and adultery are punished with death in Chilás and the neighbouring independent Districts. Morality is, perhaps, not quite so stern at Gilgit, whilst in Yasin, Hunza, and even in Nagyr before 1886, great laxity is said to prevail.

~~19:~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3

road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders. 487

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat straitened for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yassin country. In return for permission to graze, they pay to the ruler of Yassin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yassin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yassin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yassin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakté family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yassin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Mahommedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours, except those of Chilas, owing probably to themselves more intimately have been Mussulmans for six generations. They marry with Yassin women, but refuse to give daughters in return, on account of the slave-selling practised by Yassin rulers. 233 650 631 [721] 696

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yassin, Ponyal, and Gilgit. The principal villages are Birokot (fort), 800 houses; Doodookot (fort) 700 houses, in the Samargal district; Manikal (fort), 140 houses; Rashmal (fort), 120 houses, in the Joomeh district; and Gaiyal (fort), 500 houses. The whole community, including the dependent 361 161

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their strictly Hindoo form where the Shin element exists among the population. The class distinctions existing in Chitral are of a totally different nature, and the whole evidence seems to mark the Shins as having been a Brahminical race, who succeeded in imposing their language, and to a great extent their customs, on races to which they were numerically inferior. D 174 B 174

The system of administration which existed under the old Shin rulers is still maintained by the Cashmere Government with slight modifications. The revenues of the Ra were derived as follows: From the land, a tax called "Koodkool" was paid on every crop, in kind, according to the quality of the land, which was regularly and apparently not heavily assessed. A pastoral tax of a sheep or goat, called "Ganoni mari," was paid by each household every alternate year. This might be commuted at the will of the payer for the sum of two shillings yearly. A tax called "Nyoori shairi," of four shillings a year, was paid by each water-mill, which was, however, exempted from payment the first year after construction. For washing gold-dust, in which a considerable number of people in certain villages find employment during the winter, a fixed tax of fifty-five pounds sterling, called "Ra-i-dillki," was paid yearly. In the autumn a grape tax, called "Jachai toni," was levied in kind on every vine according to its size; and when the wine-making began, a certain number of measures of grape juice, called "Rékhoo," were also paid to the Ra. A money tax of sixteen shillings, called "Garé toloo," was levied on each marriage, for which the bridegroom was liable. Every weaver's house furnished eight yards of cotton cloth to the Ra, which was called "Burutcho patchi." Silk also, which was produced by nearly every household, paid a tax called "Chooshi purtai," which consisted of as many cocoons as the Charboo could grasp in one hand, out of the heap collected by each family. Four villages, in which silk was not produced, paid a commutation of one fat sheep, valued at eight shillings, which was called "Chooshi mâri," per village. D 651

Besides these, a curious tax, called "Cha etté goé," was paid by the villages of Burmess, Khomer, and Naupoor only, which consisted of all the milk and butter produced by one cow from each house in those villages between the Ganoni and Chili festivals,—that is, from the middle of May to the end of October. These three villages also gave the Ra one small kid yearly from each house. This impost was called

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651 "Cheloo." No reason is assigned for the origin of these peculiar taxes, which are said to have been instituted by Queen Jowari. No Shin ruler would have received cow's milk. Another local tax, called "Satêgi," was paid by the village of Bagrot. This originated in a visit paid by Habbi Khan when a boy, during the reign of his mother Jowari, on which occasion the village community made him a grant of a piece of land. It was, however, found inconvenient to cultivate it under the same system as the other crown lands, so it was, shortly afterwards, resumed by the village, on an agreement to pay a tax of thirteen taraks of wheat, equal to five and a half quarters, yearly.

Every trader who entered the country paid a duty, "Masool," of one roll of cloth out of each load, or two per cent. of live-stock, or the equivalent in other goods. At the time of sheep-slaughtering at the winter solstice, one hind quarter was furnished by each house, out of which a certain number went to each of the minor officials, and the head and hind quarters of all game killed was the perquisite of the Ra.

[4:6] Money payments were made in gold-dust, which is still largely used as a circulating medium. An amount of the value of eight shillings is called "Baghaloo."

The Yerfah, or Ra's steward, was responsible for the collection of the land revenue; but special men called "Burro" were appointed to collect the other dues.

[471] In addition to these sources of revenue, the Ra owned tracts of land in each of the larger villages, the cultivation of which was managed by the Yerfah. In each of the villages a certain number of families called "Wairêtché" were responsible for the ploughing, sowing, and irrigation of the Ra's lands under the management of the Yerfah, in return for which they were exempt from all other payments. The harvesting and winnowing were done by the whole village, who combined on certain days for the purpose. The "Wairêtché" of Gilgit, who numbered twenty families as against six or seven in other villages, were [illegible] wood from each family daily during the winter, for the use of the Ra's household, and one load of torchwood a year. Certain families in Gilgit also held the hereditary office of cooks to the Ra, for which they were exempt from all taxes. There are still four families who claim that their ancestors cooked for Shiri Buddutt, and who take no part in the Taleni festival, which celebrates his death, but shut themselves up in their houses, and regard it as a time of mourning. These

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are apart from several other families of hereditary cooks to the later rulers, who still render service to the present Ra of Gilgit.

651 634

The country was divided into districts, for each of which a Wuzeer was responsible. Wuzeers were obliged to be of good family, and are still chosen only from the three principal castes, *viz.*, Rono, Shin, or Yeshkun. The office was not hereditary, but was held for life. On the appointment of a Wuzeer, three pieces of land were taken from among the peasants' holdings, and assigned to him in addition to his own family possessions. Four families were appointed to manage the whole cultivation of his land and furnish him with one household servant, in return for which they were exempt from all dues of personal service to the Ra. The Wuzeer was responsible for the peace and welfare of his district, and for leading the men of it in war. When the population was called to arms, the Wuzeer had the right of releasing one man in each fortified village from military service, in return for which he received from the man so released two "baghaloos" of gold-dust on the return of the army. If, however, the expedition returned without having fought, only half the fee was paid. On the occasion of a marriage taking place, a cake of leavened bread was sent to the Wuzeer of the district by the father of the bride.

In each village was a "Tarangfah" appointed by the Ra, who acted under the orders of the Wuzeer within his own limits. In time of war he had the right to release three men of his village from military service, from whom he received the same dues as the Wuzeer. He also received a fee of three shillings on each marriage taking place in his village, and had three families assigned to him for service, who were exempt from all other tax or service. He further received sixteen yards of cotton cloth yearly from the village weavers, and was especially charged with the management and preservation of the irrigation arrangements.

The dues paid to all officials are called "Luspik."

Next in rank to the Tarangfah, but with totally different duties, came the Yerfah, who had charge of all the private lands of the Ra, to whom he filled the office of steward. He was responsible for everything connected with the cultivation of the Ra's lands in each district, and received six kharwars of grain out of each crop. As *luspik*, four families in Gilgit, and one in each outlying village in which the Ra owned land, were assigned to him, whose duty it was

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D 651 634 to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one baghaloo of gold for each yoke of oxen. He was also responsible for the collection of the "Koodkool" tax, but no authority could be exercised over him by the Wuzeers or Tarangfahs.

Next to the Tarangfah among the district officials was the Charboo, who acted as an assistant to the Tarangfah in each village. His *luspik* consisted in exemption from all taxes, and two of the ruler's fees on marriage a year; it being part of his duty to collect the "Garé toloo" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called "Zeytoo," who only served for a year as peons to the Charboo, and were paid by an impost of 12 lbs. of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. None of them now exist in Baltistan except Wuzeer and Trangpah (Tamngfah). If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dardistan.

D 692 681 634 Justice was administered by the Wuzeers in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one baghaloo of gold-dust was heard by the Ra. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Ra.

D 651 The dues above mentioned are still paid, some of them to the Cashmere Government, and some to the present Ra of Gilgit.

B 651 D 804 The same system exists in Hunza and Nagar, and in some respects in Wakhan. The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

B 804 *Dry measure.*

1 kaiy	= 2½ lbs. English	Shina.
6 kaiy	= 1 kut	
1 keejootee	= 3 double handfuls, about 2 lbs.	Bourish.
8 keejootee	= 1 keechuk	

2 [Cf. catalogue no. pp 41-44 -- Analyst]

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First in rank comes the Sangallé, Rezaé, Mahomed Begé, and Khush Amadé, who are descended from the common ancestor and founder of the Katoré and Khushwakté families. They are generally spoken of as Shah Sangallié.[1] Next to them come the Zundré, or Ronos, of whom mention has already been made.[2] They are most numerous about Oyon. Below the Zundré comes a large class styled "Ashimadek." Their clans are—

Kashé.	Shaoshé.
Atambegé.	Baiyeké.
Dushmanné.	Shighnié.
Ludimé.	Borshimtik.
Bairambegé.	Majé.
Koshialbegé.	Jikané.

The term Ashimadek, which signifies "food-givers," is applied to all of these on account of their being bound to supply the ruler and his retainers with food to the extent of eight sheep and eight kherwars of wheat from each house, whenever he passes through their villages. This is the only revenue of any description paid by them to the ruler, and those living in the more remote villages often remain for several years exempt from even this impost. The Shah Sangallié and Zundré are altogether exempt,—the former on account of their relationship to the present ruling family, and the latter because they are descended from a former race of rulers.

Among the Ashimadek, the Shighnié and Kashé claim respectively to come from Shighna and Kash (Kishm?), a village close to Jirm, in Badakhsha. The names of many of the others show that they trace their descent from some individual, and there appears little doubt that they are the descendants of Tajiks from Badakhshan, who settled in Chitral at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They speak the Khowar language and form the most warlike part of the population.

In the upper part of the Ludkho Valley, above Droosh, is a race who occupy the same position with regard to the Ashimadek as the Kho do in Kashkar Bala, and who are also styled

[1] See Account of Chitral.

[2] See page 50.

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4 Ad3 Dard Ad3 Chitral

564 Zundré and Ashimadek, but do not give daughters in return, except to the Zundré, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundré, intermarry without restriction, but never with the Fakir Mushkin class, from whom, however, they take daughters as concubines.

651 The regular revenue of the country is paid solely by the "Fakir Mushkin" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

643 The administration of justice is practically the will of the [671] ruler, though nominally the precepts of the Shurzat are observed. In some cases the intervention of the Mullahs is useful. In one case which came to my knowledge they 692 intervened to save the life of a condemned man who had murdered a favourite follower of the Mihtar, by pointing out that the Mihtar's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Ataliks.

643 A somewhat elaborate administrative machinery exists 177 which was probably instituted by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of these officials with Uzbek titles shows that a new system has been grafted on the old one.

639 The country is divided into eight districts. At the head 651 of each is an Atalik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wuzeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

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produce of any mines. His land is exempt from taxes, and ten families are assigned to him as labourers. He also receives a fee of one tilla, equal to 10 shillings, on each marriage. Next to the Atalik is the Charwêlo, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Charwêlo. He is directly responsible to the Atalik of his district, and has four families allotted to him for service. His "ishpin" is eight of each kind of produce. With a few exceptions the office is confined to the Ashimadek class.

Below the Charwêlo is the Baromosh, or head of the village. He is particularly charged with the maintenance of roads, forts, and bridges, for which he receives a yearly "ishpin" of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing ten men of his village from military service.

To assist him he has an attendant "Charbon," whose duties are the same as those of the *Zoytoo* in Gilgit. He receives a woollen robe and five sheep yearly, and his land is exempt from taxation.

In Yassin territory, both on the Chitral and Wooshigum sides, the system and titles of officials are the same as in Chitral, showing, perhaps more strongly, the mixture of two systems.

About the person of the Mihtar are four Waziers, who, with the exception of the Chief Wazier, have no fixed functions. The Chief Wazier is also styled Diwanbegi, and is the Mihtar's slave agent. The practice of selling their own subjects has gained the rulers of Chitral and Yassin an unenviable notoriety, even among people who have not yet learned to regard slavery with the detestation in which it is held in Europe. The beauty of the Chitral (Khe) women has long been proverbial in Peshawar, Cabul, and Badakhshan, and female slaves still form not the least acceptable portion of the presents given by Chitral rulers to neighbouring princes. Chitral, therefore, has always been a favourite resort for slave-dealers from neighbouring countries, and a system grew up under which the rulers of Kashkar came to regard the sale of their subjects as a legitimate and ordinary way of eking out a scanty revenue. All who in any way fell under the displeasure of the Mihtar were consigned to the Diwanbegi, and his agents were always on the look-out for victims whose conduct

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651 might have furnished a pretext for their being sold. Failing
547 an excuse of this sort, the requisite number was made up by forcible seizure. Of late years the market for the disposal of slaves has become circumscribed, and in Chitral the system is now limited to little more than the selling or giving away of female children to supply the harems of Cabul, Badakhshan, and Yaghestan. In Chitral the Ashimadek class can hold slaves without special permission, but none of the "Fakir Mushkin" are allowed to do so.

104 The weights and measures in use are—

Dry measure.

6 chwinka = 1 kasi.
6 kasia = 1 mun.
5 munn = 1 kal.

A chwinka equals about 1½ lb. English.

Long measure.

A span = 1 vida.
6 vidas = 1 hast.
6 hasts = 1 gaz.

Land measure.

6 chuvvums = 1 chuk-wuvum.
6 chuk-wuvums = 1 tukt.

A chuvvum is the extent of land which it takes three kasias, or about 15 lbs., of wheat to sow. The money in use is the Cabul coinage.

Afg Bibliography G-3 (1879-1879) 1880 Afghanistan 4777
4 Afg Dard Afg

563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names.
241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The
233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

777 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained
525 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which
341 inhabit the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley,
111 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah Valley, containing respectively 1,500 families. They are the
511 most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor.
574 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl stones with great force and precision. Exposed as they are
651 to raids from every side, they seem unable to offer any resistance, and notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better
563 known under its Pushtoo name of Patrak. There is also
161 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

Ix Imperial Gazetteer G-3 (1885-95) 1909 AV1 Kashmir
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487 described in the article on KASHMÍR. By that route Gilgit lies at a distance of 390 miles from the present railway base at Rāwalpindi. An alternative line has been opened over the Babusar pass, which brings Gilgit within 250 miles of the railway at Hassan Abdāl. This line, besides being shorter, has the advantage of crossing only one snow pass, instead of two, or practically three, if the winter snow at Murree be taken into consideration. The routes to the north are mere tracks, when the military roads connecting Gilgit with the outposts at Gupis and Hunza have been passed.

205 Post and telegraph offices. 648 There is a daily postal service with India by the Burzil pass and Kashmīr, and the telegraph line follows the same route. Both services work well in spite of heavy snow and destr ctive avalanches, and are maintained by the Government of India. There is a weekly postal service from Gilgit to Chilās and Gupis, and a fortnightly post between Gilgit and Kashgar via the Kilik pass in the summer, and the Mintaka in the winter.

648 Administration, 704 &c. 6-5 The Gilgit Wazārat is in charge of a Wazīr Wazārat. Crime is slight; there is no jail and no police organization. Police duties are carried out by the levies and a few soldiers of the Kashmīr regular troops. There is little litigation; and the chief business of the Wazīr is the provision of supplies to the garrison at Gilgit, now effected by an excellent system of transport from Kashmīr. In 1891–2, at the time of the Hunza-Nagar expedition, the garrison had a force of 2,451; in 1895, when the Chitrāl disturbances broke out, it consisted of 3,373; and the present garrison numbers 1,887, including a mountain battery, two infantry Imperial Service regiments, and Kashmīr sappers and miners. A school is maintained at Gilgit.

651 Land revenue. A land revenue settlement of Astor and Gilgit has been made. It was found impossible to introduce a purely cash assessment, owing to the State's requirements in grain; but many inequalities and abuses were removed, and, on the whole, the condition of the villagers is satisfactory.

639 Political relations. 640 651 A British Political Agent resides at Gilgit. He exercises some degree of supervision over the Wazīr of the Kashmīr State, and is directly responsible to the Government of India for the administration of the outlying districts or petty States of Hunza-Nagar, Ashkuman, Yāsīn, and Ghizar, the little republic of Chilās, and also for relations with Tangir and Darel, over which valleys the Puniāl Rās and the Mehtarjaos of Yāsīn have partially acknowledged claims. These States acknowledge the suzerainty of Kashmīr, but form no part of its territory. They pay an annual tribute to the Darbār-

Hunza and Nagar in gold, Chilás in cash (Rs. 2,800), Ashkuman, Yásin, and Ghizar in grain, goats, and ghi. The relations of the Political Agent with the outlying States are eminently satisfactory. No undue interference takes place in the administration, and the people are encouraged to maintain their customs and traditions intact. Besides the military garrison, furnished by the Kashmír State, there is a small but extremely efficient force of local levies armed with Snider carbines. They are drawn from Hunza, Nagar, Punial, Sai, and Chilás.

Shináki.—A group of small republics in the valley of the Indus, lying west of Kashmír and south of Gilgit. The territory extends from the junction of the Astor river with the Indus to Seo on the right bank and Jalkot on the left bank of the latter river. Within this area the people are grouped in communities inhabiting one or more nullahs, each community forming a separate republic. Starting from the junction at Rámghát these are, in order: on the right bank, Gor, Kinergah, and Hodar; and on the left bank, Bunar, Thak, Butogah, Gicho, and Thor. They constitute the area known as the Chilás subdivision of the Gilgit Agency, while Chilás proper includes Kinergah, Butogah, and Gicho. Lower down the river are Darel, Tangir, Khili, and Seo on the right bank, and Harban, Sazin, and Jalkot on the left bank.

After the conquest of Chilás by Kashmír in 1851, the Mahárájá imposed a tribute in gold-dust, and arranged for the administration of the country as part of the Gilgit district. A British Agency was re-established at Gilgit in 1889, which included, among other territory, the Chilás subdivision described above except Thor. In 1892 a British mission to Gor was attacked by the Chilásis, which led to the occupation of their country and the appointment of a Political officer at Chilás. The right of the Kashmír Darbár to construct roads and station a limited number of troops in the territory was secured, but the autonomy of the Chilásis was guaranteed. Under the revised arrangements made in 1897 the republics pay small fixed sums to the Mahárájá, and in 1899 Thor was incorporated in Chilás. Darel has rendered a tribute of gold-dust to Kashmír since 1866, when the Mahárájá's troops raided the country. The tribute is now paid through the Punial governor. Tangir pays a small tribute to the governor of Yásin. The remaining communities have no political relations with either Kashmír or British India, except Jalkot, which from its position dominates Thor and the head of the Kághán valley in the North-West Frontier Province.

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donkey, but I never heard the value of an old woman quoted. I lived in perpetual terror of being presented with a slave, and was prevented by this and other obvious considerations—one being that I did not want spies in my household—from attempting to start Chitrali servants, which was a loss when later I wanted to learn something of the language.

Throughout Chitral on this occasion I was not allowed to pay for any supplies. As my camp was very small this was no great tax, and I tried to make up for it by giving presents. I found that the ruler and his guests were always supplied with food and firewood, and that this levy really took the place of part of the land tax, and that in some places it was the sole one or land. In theory, it is a perfectly natural and harmless tax in a wild country like Chitral, but in practice it is bad, as the strong man in a village does not produce his own milk or sheep when the king's camp comes along and has to be fed, but takes those of his poorer neighbour, and presents them, with protestations of joy and loyalty. When I visited Chitral again, or officers under my orders did so in after years, it was always the rule that all supplies and carriage should be paid for by a British officer in person. In the case of coolies this ensured the right man getting the money, but with supplies one was never certain of paying the rightful owner, and, in any case, the strong man armed took his share. That we could not help, you cannot alter the immemorial East; all that we could do was to make it evident to the people that we wanted to pay honestly for whatever we took, and that we were not as the

and some dared grimace his commands. But his rule was not popular—far from it. His oppression extended in all directions: he sold large quantities of timber yearly to Peshawari merchants, and the whole of it was cut and conveyed to the streams by forced labour—of course unpaid for; he interfered in trade, and levied prohibitive taxes on merchandise passing through his country; he bought the goods of passing merchants, if he wanted them, at his own valuation; he sold his subjects into slavery, and sent presents of slave boys and girls to the Amir and to neighbouring chiefs. At the same time he had many good points. He was deeply religious according to his lights, yet he was no bigot. His view was that so long as a man was a good subject the ruler had no call to interfere with his religious opinions, and while I was in Chitral he soundly cuffed his son Murid for trying to enforce orthodoxy among his people. He was a kind and indulgent father, and devoted to his small sons, who used to form a pretty group round him when he came to see me, clustering about him with the fearlessness of affection. In a country whose unnatural vices were rampant he was continent. He had a religious horror of them, and attributed his success over the Kashkár chiefs to their depravity, against which God's wrath had kindled. He was much married, not "casually confined" to one wife, or for the matter of that, to some dozens of wives and concubines. Like David, he "scattered his Maker's image through the land," and at every village you found a small son or heard of a daughter. He had eighty children.